The Story of a Priest WHO EMBRACED ISLAM



and the Means of Goodness and Happiness in the Dunya and the Hereafter

SHAYKH 'ABDUR-RAZZAQ AL-BADR

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E-mail: info@usuldesign.com

Translator: Raha Batts

Editing & Formatting: Razan Gregory
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Store:
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Website: www.authenticstatements.com

E-mail: info@authenticstatements.com

Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	◌َ	a	◌ِ	i	◌ُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diph-thongs	ـَي	ay	ـَو	aw		

Glyphs

ﷺ *Sallallāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷷ *‘Alayhis-salām* (Peace be upon him)

ﷹ *Radiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷹ *Radiyallāhu ‘anha* (May Allāh be pleased with her)

ﷻ *‘Aza wa jal* (Mighty and Majestic)

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Text of the Letter

From 'Abdur-Raḥmān al-Islāmi to Shaykh 'Abdur-Razzaq ibn 'Abdul-Muḥsin al-Badr, may Allāh ﷻ preserve him.

As-salāmu 'alaykum wa Raḥmatullahi wa Barakātuh,

To the one whom I love for the sake of Allāh ﷻ, the Noble Shaykh 'Abdur-Razzaq, may Allāh bless you. I would like to introduce myself to you. My name is Robert Tanhu Mangkulang. After I embraced Islām I changed my name to 'Abdur-Raḥmān Islāmi. I am from the tribe of Dayak in Kalimantan. Pardon me for imposing upon your time and activities by way of the presence of this letter.

Within this letter, I would like to relate to you a story about what has occurred within my life. I will also mention to you that which I hope for in what remains of my life.

I embraced Islām on December 15th in the year 2011 C.E. My first encounter with Islām, and entrance into it, was due to what occurred within my soul from doubt in the religion that I used to practice. I have six full brothers; each of them practicing a different religion. From them there is he who practices Hinduism, he who practices Catholicism, and he who adheres to the Protestant religion; yet none of them practice Islām. This is because we—as a family—believed that Islām was a religion of harshness and difficulty.[1]

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[1] This is from the accusations directed at the religion of Islām; as is said: "He who is ignorant of a thing will take it as an enemy." Allāh, the Exalted, has said:

﴿ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ﴾

And (Allāh) has not laid upon you in religion any hardship.
[Sūrah Ḥajj 22:78]

Al-Bukhārī reported within his Ṣaḥīḥ, no. 39, on the authority of Abū Hurayrah, may Allāh ﷻ be pleased with him, from the prophet ﷺ, that he said:

إن الدين يسر

Indeed, the religion is easy.

The 'Allamah 'Abdul-'Aziz ibn Bāz, may Allāh ﷻ have mercy upon him, said: "The *sharī'ah* of our prophet ﷺ is the best and most complete of them. It does not contain burden or hardship. For Allāh ﷻ has removed from His prophet ﷺ and his *'ummah* burden and hardship. The praise and thanks are for Allāh ﷻ, it is a *sharī'ah* that is tolerant. As he ﷺ has stated within the authentic *ḥadīth*:

بعثت بالحنيفية السمحة

I have been sent with the tolerant monotheism.
[Musnad Imām Aḥmad 5/266]

I worked as a missionary and bishop for the protestant Christians for more than thirty years. Finally, I was appointed as the head of every church in Kutai, one of the western cities of Kalimantan. At that time,

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He, prayers and peace be upon him, also said:

رن الدين يسرولن يشاد هذا الدين أحد إلا غلبه

Indeed, this religion is easy. None goes to extremes in it except that it will overcome him.

[Al-Bukhārī, Book of Imān, no. 39; an-Nasā'ī, Book of Imān and its Signposts, no. 5034]

When he ﷺ sent Mu'adh and Abū Mūsā to Yemen, he said:

يسرا ولا تعسرا؛ وبشرا ولا تنفرا؛ وتطاوعا ولا تختلفا

Make things easy and do not make things difficult. Give glad tidings and do not chase people away. Cooperate and do not differ.

[Al-Bukhārī, Book of Jihād and Battle Expeditions, no. 2873; Muslim, Book of Drinks, no. 1733]

Hence, this *sharī'āh* is one of ease and tolerance, mercy and kindness; and a legislation of overwhelming benefit. It is one that gives consideration to everything that contains the salvation of the of the people, their happiness, and their good life in this world and the Hereafter.

Allāh, the Majestic and High, has sent our prophet and leader, Muḥammad, upon him be prayers and peace, with a complete legislation that is perfectly arranged to bring about benefit in this life and the next. It contains a call to every good and a warning against every evil. It contains directives for the people to the means of happiness and salvation, in this world and the Hereafter." (*Majmū' al-Fatāwa,* 2/228)

I had acquired much wealth and high rank. This was the height of that which the bishops sought after.

I was married six times, yet I was never given a child. Due to this, I spent my wealth on entertainment and vanity, and ended up at gambling tables. I felt a sense of extreme worry and dire grief about what remained of my life, due to that which I was upon from the protestant faith. It did not provide me with tranquility or contentment.

Before I knew about Islām, I began researching and comparing the gospels that were present with me to the gospels of old, and I found contradictions between those gospels.[1]

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[1] Allāh, the Exalted, sent down one gospel to the prophet of Allāh, 'Īsā the son of Maryam, upon him be peace. Allāh ﷻ has said:

﴿ وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴾

> **And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Torah that had come before him, and We gave him the Gospel, in which was guidance and light and confirmation of the Torah that had come before it, a guidance and an admonition for *al-Muttaqūn* (the pious).**
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> [Sūrah al-Ma'idah 5:46]

Then they became four after the departure of the messiah, there being great differences and contradictions between them. This is from what indicates that the original gospel has been lost, distorted and changed. Shaykh al-Islām Ibn Taymiyyah, may Allāh ﷻ have mercy upon him, said: "As for the gospels that are within the hands of the Christians, they consist of four gospels. The gospels

of Matthew, John, Luke, and Mark. The Christians are in agreement that Luke and Mark never saw the messiah; only Matthew and John saw him. They are, likewise, in agreement that these four writings—each referred to and named by them as the gospels—were written by these men after the messiah was raised up. Thus, they did not mention within them that they are the speech of Allāh ﷻ, nor that the messiah conveyed it from Allāh. Rather, they report within them things from the speech of the messiah and other things regarding his actions and miracles." (*Al-Jawab as-Sahih Li-Man Badala Din al-Masih*, 3/21).

As for the tremendous Qur'ān, Allāh ﷻ has taken upon Himself the responsibility of preserving it. Allāh ﷻ has said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *Dhikr* (i.e. the Qur'ān) and surely, We will guard it (from corruption).
[Sūrah al-Hijr 15:9]

The Story of the Jew who Embraced Islam After Distorting the Torah and the Gospel, and Attempting to Distort the Tremendous Qur'ān

Al-Imām al-Qurṭubī mentioned in his *tafsīr*, 6/10: "Al-Mā'mūn, who was the ruler at this time, held a gathering for discussion. Amongst those who were present within the gathering was a Jewish man having nice clothing, a handsome face and a goodly scent. He spoke and was well spoken and eloquent. So, when the gathering had concluded, Al- Mā'mūn called him and said, 'Are you Israeli?' He said: 'Yes.' Al- Mā'mūn said: 'Embrace Islam so that I may utilize you (your skills) and put you to work.' He made him various promises to do so. The man said, 'And leave my religion and the religion of my forefathers?' And he turned away.

After a year had passed, the Jewish man returned as a Muslim and he spoke eloquently regarding affairs of Fiqh. When the gathering departed, Al- Mā'mūn summoned him and said, 'Are you not the one who was with us a year ago?' The man said, 'Yes.' Al- Mā'mūn said, 'So what is the reason that you have embraced Islām?' The man responded, 'I left your presence and wanted to put these religions to a test; and you are aware that I have excellent handwriting. So, I focused upon the Torah and transcribed three copies, adding to them and

This is in addition to the fact that I had desired to spend the rest of my life in the village in which I was born. After a month passed, I decided to migrate to that village. I left the work within the churches in order to actualize this desire, and to seek tranquility and happiness. Thus, I went along with one of my students who took me to one of the other remote areas, the area of Paser Regency; bearing in mind that ninety percent of that society practices the religion of paganism and mysticism. I left the area decades ago. However, I have now found that it has changed somewhat. I found within it a small group of those who had embraced the religion of Islām. From amongst them was the father of the woman who was my third wife. He had embraced Islām.

From my habits is that I would do physical exercises early in the morning. I would run and jog around the area. So, I deliberately passed my ex-wife's house out of curiosity to know what happened. I spoke to the people of the household and we began to converse. They were from the evilest of people in character, yet they had changed

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taking away words. I took them to the synagogue (for sale) and they were purchased from me. Then, I focused upon the Gospel. Thus, I wrote manuscripts, adding to them and taking away words. I then took them to the church (for sale) and they were purchased from me. I then focused on the Qur'ān and produced three manuscripts, adding to them and taking away words. Then, I took them to the transcriptionists and they researched them, comparing them to the *muṣ'ḥaf*. Once they found that there were additions and omissions within them, they tossed them and did not purchase them from me. I knew at that point that this is a preserved Book. So, this was the reason that I have embraced Islām.'"

dramatically; and I saw within them goodly character and the manifestations of Islām.

Dear sir, noble Shaykh 'Abdur-Razzaq, our village is an underdeveloped village, remote and far from the crowds of people. Decades have passed, and no caller has entered our area calling its people to Allāh ﷻ. I asked them regarding this, being amazed at the reason for them entering into Islām. They mentioned that there was a young man from Java, in Indonesia, who had come from the city to our area—having the tools of cupping along with him—and he practiced his religion. Due to his noble character and excellent manners in dealing with them, they began to learn from him.[1]

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[1] The 'Allamah 'Abdul-Aziz Ibn Bāz, may Allāh ﷻ have mercy upon him, said: "As for the manners of *da'wah* and its methods, Allāh, the Mighty and Majestic, has clarified it within His noble Book, and in that which has come within the Sunnah of His Prophet ﷺ. From the clearest of that is the statement of Allāh ﷻ:

﴿ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴾

Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islām) with wisdom and fair preaching and argue with them in a way that is better.

[Sūrah an-Naḥl 16:125]

Allāh, the Glorified, has clarified the manner that the caller should utilize and how he should conduct himself. He began firstly by mentioning wisdom; and what is intended by it is clear conclusive evidences that expose the truth and eradicate falsehood. Due to this, some of the scholars of *tafsīr* have said: "The meaning is by way of the Qur'ān because it contains tremendous wisdom. This is because within it is an explanation, an exposition of the truth in the most

In the beginning, two families entered Islām. Then it reached thirty families—equaling forty adults and eighteen children—learning the religion of Islām from him.

After finishing our conversation, they gave me a booklet entitled, *The Means of Happiness* by Shaykh 'Abdur-Razzaq; and the book, *Cupping: the Sunnah of the Prophet and a Medical Miracle.* Arriving home, before going to bed I read and contemplated the meaning of the pages of the book. Then, I don't know why, but all of a sudden, my body shuddered. My heart rumbled with amazement at the explanation of the happiness that I had been looking for all this time.

For decades I preached in front of the congregation, and I did not find beautiful words like this until this very moment. And even though I did not understand all of the terminology in the booklet, I understood the intent of the author.

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complete manner." Some of them said that its meaning is evidence from the Book and the Sunnah. At any rate, wisdom is a tremendous word; and its meaning is calling to Allāh ﷻ by way of knowledge and insight, as well as conclusive and clear evidences that expose the truth and clarify it." (*Majmū' al-Fatāwa,* 1/336)

Was Islām Spread by The Sword?

There has come within the *Verdicts of the Permanent Committee*, 12/14: "Islām was spread by proofs, and clarification as it relates to those who heard its conveyance and responded to it. It spread by strength and conquest with regards to those who rejected it and were arrogant towards it, until they were overpowered and their obstinance ceased. Thus, they submitted to this truth."

The next day I met with friends in the village to ask when the young man would come again. It turned out that on that day they had promised to pick him up by the river because the land was muddy after heavy rain.

After meeting us, I expressed my intention to embrace Islām. So, with a strong conviction, I said the testimony of faith in the presence of eight men and four women. It was rather difficult for me to pronounce the wording because I was not used to it. I was led to say, "There is no deity worthy of worship except for Allāh, and Muḥammad ﷺ is the Messenger of Allāh."

The young man held my hand tightly and hugged me as his eyes flowed with tears. He said, "You have become my brother in Islām, thus be happy with that which is with Allāh. We shall meet in Paradise tomorrow if we obey Allāh and His messenger, peace be upon him."

After this we spoke and exchanged information and experiences. I asked him regarding the author of this small book and where can I meet him. I showed him the book with me and found out that this young man had never met Shaykh 'Abdur-Razzaq, nor had he seen him personally. He had only listened to his lectures via radio before travelling to Kalimantan. Although the Shaykh had travelled numerous times to teach in Jakarta, he had not had the financial ability to attend the knowledge-based gatherings. After two weeks, the young man came again with a book entitled, *The Easy Method of Learning the Recitation of the Qur'ān.* He also came with a chalkboard. He gave me

glad tidings that Shaykh 'Abdur-Razzaq would come to Jakarta during the month of February in the year 2012 C.E. So, I said to him, "Come with us so that we may travel to Jakarta, and I shall take upon myself the expenses associated with the journey. And bring your family with you on the journey."

The young man refused my offer and clarified that the reason for his refusal was that he does not teach the people their religion in order to attain money or the adornments of the worldly life.[1] However, I insisted upon paying for this trip to Jakarta, and at last he accepted this from me. I purchased the tickets for our trip to Jakarta in February 2012.

From the affairs that must be mentioned is that this young man—a caller to Allāh ﷻ—for two years would journey through rugged mountains to reach this village for the sake of inviting to Islām and teaching its people. Yet they did not pay him except fish and rice. As for me, my congregation would give me money weekly. From this

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[1] My noble reader, compare the speech of this young man, who is a caller to Allāh ﷻ, to the speech of 'Abdur-Raḥmān al-Islāmi from when he was a priest and said, "At that time, I had acquired much wealth and high rank. This was the height of that which the bishops sought after."

instant, I studied earnestly to become familiar with the excellent characteristics of Islām.[1]

In general, there was no problem embracing a specific religion within my tribe, no matter what the various religions were; as long as one did not rebuke or censor the ways and customs of the rest of those within

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[1] Our Shaykh 'Abdur-Razzaq ibn 'Abdul-Muḥsin al-Badr, may Allāh ﷻ preserve him, said: "Imām Ibn Bāz said, 'If Islām and its beautiful characteristics were to be explained to the disbelievers they would enter into it in large crowds. One of the Indian callers mentioned to me that one thousand people had embraced Islam at his hands and he said, 'My method is that I would sit and speak with them. I would not go beyond fifteen minutes speaking about the beautiful characteristics of the religion, or a half hour at the most; and these one thousand people each embraced Islām.'" (*Explanations of the Fundamentals of Tafsīr Which No Exegete of the Qur'ān Can Do Without*)

Indeed, the subject of the excellent characteristics of Islām is from important subjects that must be given due consideration by the Muslim, not to mention the caller to Allāh ﷻ, in terms of learning and teaching. Our scholars have given importance to writing books regarding this topic, and we will mention a few of them:

- Islām is a Complete Religion by the 'Allamah Muḥammad al-'Amīn ash-Shanqītī
- The Excellence of the Religion by the 'Allamah 'Abdur-Raḥmān as-Sa'dī
- From the Excellent Characteristics of Islām by the 'Allamah 'Abdul-'Aziz Salman
- The Islāmic Legislation and Its Beauty and the Need of Humanity for It by the 'Allamah 'Abdul-'Aziz ibn Bāz.

our tribe. This was bearing in mind that the majority of the people of the tribe were upon the idolatrous religion of Hinduism.

On that morning, I felt severe pain to my body due to a hernia which had afflicted me. Thus, I was not able to move my leg. One of the neighbors helped me and took me to the clinic outside of the village. I was given simple medications which were present with them because the clinics that were present in the village did not have a resident doctor. There was only an associate doctor or nurse who would deal with child births. A week later, the young caller came in order that I may go with him to his home, next to the place of prayer, and stay with him for a number of days. However, Allāh ﷻ decrees and what Allāh wills will come to pass. Thus, I was not able to walk.[1] Rather, I was

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[1] It is established within Ṣāḥīḥ Muslim, no. 2664, on the authority of Abū Hurayrah, may Allāh ﷺ be pleased with him, that he said: "The Messenger of Allāh ﷺ said:

المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير. احرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيء فلا تقل: لو أني فعلت كذا وكذا. قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان

'A strong believer is better and more beloved to Allāh than a weak believer; and in each of them be diligent in that which is beneficial to you, and seek the help of Allāh and do not be lackadaisical in doing so, and if something were to afflict you then do not say, "Had I done such and such then so and so would have happened." Rather say, 'Allāh decrees and what He wills will come to pass.' For indeed the word "if" opens the door for the handy-work of Shaytan.'"

not even able to stand. So, he recited some supplications over me and requested honey and water. I drank it; and, in the evening, I felt better, and I was able to walk with some difficulty. I apologized to him for not attending the class for recitation of the Qur'ān and he excused me for not doing so. I said to him, "I am not able to travel to Jakarta nor am I able to meet the Shaykh. I hope that you convey my salām to him and the message of my gratitude to him.[1] I shall go to the home of my friend in the other area, in order to watch the lecture of the Shaykh broadcasting live via satellite." So, the young man travelled along with his family to Jakarta.

On the 19th of February in the year 2012, I was extremely happy because I saw your face, O Shaykh; although the network was weak and the imaging from the television was not clear. However, I took a tremendous lesson from your lecture; and it was that if we want to attain the love of Allāh ﷻ it is upon us to give precedence to adhering to His commands over everything else.[2]

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[1] The book of Shaykh 'Abdur-Razzaq ibn 'Abdul-Muḥsin al-Badr, may Allāh preserve him, was from the foremost reasons for his entrance into Islām, after the guidance of Allāh, the Exalted.

[2] As stated by Ibn al-Qayyim, may Allāh ﷻ have mercy upon him, wherein he said: "Giving precedence to the pleasure of Allāh over the pleasure of other than Him, even if the trials are great regarding it and the burden of doing so is severe, and one's resolve and body becomes weak in doing so." (*Madārij As-Sālikīn*, 2/299)

I wanted to hear more of your lecture; however, as I said, the network was weak. The sound and the image were choppy and unclear, and I began to say, *"Why did I not force myself to travel to Jakarta?!"*

O noble Shaykh, since that time I have come to understand the reality of life within the structure of Islām; and it is that the life of this world is fleeting and limited. As for the Hereafter, then it is ongoing and eternal.[1]

There was an incident that saddened me and caused me pain. It was that this young man, who would travel for *da'wah*, was detained by some of the authorities within the village. He was held for interrogation and investigation. The sad part is that they were Muslims (who had detained him). They accused him of coming to teach deviant ideas. Due to this, they detained him and prevented him from *da'wah* and teaching. One of our brothers, named Maris, came. He was one of the senior-most people, well-known within the village. He had entered into Islām and he clarified to them that this young man only came to teach the recitation of the Qur'ān and its writing. Two

[1] As is stated by Ibn al-Qayyim, may Allāh ﷻ have mercy upon him, wherein he said: "The people are such that since they have been created they are continuously in travel and their journey is not except toward Paradise or the Fire. A person of sound intellect knows that travel is based upon difficulty and traversing through dangerous territory. It is almost impossible that one can seek within it bliss, comfort and ease. This only takes place at the end of one's journey." (*Al-Fawā'id*, pg. 200)

months passed, then three, to the point that a year had passed; and the young man never came back to the village.

Noble Shaykh 'Abdur-Razzaq, I hope that this letter reaches you and that a caller or teacher can come to our village. During the days when we were Christian missionaries we would go to the furthest villages. However, in the *'ummah* of Islām, which we say is the religion of mercy to mankind, none bears the responsibility of going to the remote villages. In that which remains from the end of my life, I hope that we meet in Paradise tomorrow. Indeed, I have been afflicted with a chronic illness and Allāh ﷻ may take my soul after writing this letter.[1]

Once again, I express gratitude for you and for Islām.[2]

Signed,

'Abdur-Raḥmān al-Islāmi, August 15, 2014

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[1] He had died. Our Shaykh 'Abdur-Razzaq ibn 'Abdul-Muḥsin al-Badr, may Allāh preserve him, informed me that he mentioned his story to one of the virtuous brothers and he made Ḥajj on his behalf. May Allāh ﷻ reward him with good.

[2] This phrase of his reminds us of the statement of 'Umar Ibn 'Abdul-'Aziz, may Allāh ﷻ have mercy upon him, who said: "Ibn 'Uyaynah said, 'A man said to 'Umar Ibn 'Abdul-'Aziz, "May Allāh reward you with good on behalf of Islām." He said, 'Rather, may Allāh reward Islām with good on behalf of me.'" (*Siyar al-A'lam an-Nubala'*, 7/147; and *Hilyah al-'Awliya'*, 7/331)

The Means of Goodness and Happiness in This Life and the Hereafter

The First Sermon

Indeed, the praise is for Allāh ﷻ. We praise Him, we seek His help, we seek His forgiveness and we repent to Him. We seek refuge with Allāh from the evil of our souls and from the evil of our actions. Whomever Allāh ﷻ guides there is none that can misguide him, and whomever Allāh leaves to stray there is no guide for him. I testify that none has the right to be worshipped, in truth, except Allāh ﷻ alone who has no partners. He is the deity of the first and the last peoples. The One who sustains the heavens and Earths. I testify that Muḥammad is His servant, Messenger, His dear friend and His beloved. The one who He entrusted with His revelation. He has conveyed the message, discharged the duty, advised the ‘*ummah* and struggled in the path of Allāh ﷻ in the truest sense, until

the certainty came to him (i.e. death). So, may the blessings of Allāh ﷻ and His peace be upon him, his family and his Companions, all together.

As to proceed:

Slaves of Allāh, O assembly of believers, have fear of Allāh, the Exalted. For indeed, whoever has *taqwa* of Allāh ﷻ, Allāh will protect him and direct him towards goodness in the affairs of his religion and his worldly affairs. Moreover, know, may Allāh ﷻ protect you, that from the wisdom of Allāh, the Majestic and High, and His mercy, is that He has made the slaves to be in need of the bringing about of beneficial things, religiously and in their worldly affairs. And they need the repelling of that which is harmful in the religion and in the worldly affairs. His wisdom necessitates, and His Sunnah has indicated, that these beneficial things will not be attained except by way of utilizing the means for their attainment. The harms will not be repelled except by way of utilizing the means to repel them.

Allāh, the Majestic and High, has clarified these means within His Book in the best way. And His Messenger ﷺ has clarified them within his Sunnah in the most excellent manner. He who traverses upon these means will be successful in bringing about all that he desires, and he will be saved from everything that he is afraid of.

Slaves of Allāh ﷻ, the foundation of the means of goodness, happiness,[1] and success within this life, as well as the hereafter, is the actualization of

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[1] The 'Allamah Shaykh 'Abdur-Raḥmān ibn Nāsir as-Sa'dī, may Allāh have mercy upon him, has a tremendous book entitled, *Beneficial Means for a Happy Life*. Refer to it. Imām Ibn al-Qayyim said: "I heard Shaykh al-Islām Ibn Taymiyah, may Allāh ﷻ bless his soul, saying, 'Indeed within this world there is a Paradise. He who does not enter it will not enter into the Paradise of the Hereafter.' He said to me on one occasion, 'What can my enemies do with me? My garden and my oasis are within my chest. If I reside at a place, then they are with me and do not leave me. My imprisonment is seclusion (for worship). My execution is martyrdom. Me being expelled from my land is an opportunity to see other places.' He would say this while incarcerated within the castle: 'If I were to fill the entirety of this castle in gold, this would not be enough for me to show gratitude for this favor.' Or he said, 'I will not have recompensed them for that which they brought about for me due to it from goodness.' He would say while prostrating, 'O Allāh, aid me upon Your remembrance, displaying gratitude to You, and worshipping you in the best way. Indeed, Allāh has willed it.' He said to me on one occasion, 'The one who is incarcerated is the one whose heart is locked away from his Lord, Glorified be He. And the one who is imprisoned is the one who is imprisoned by his desires.' When he entered into the castle (i.e., the prison) and he was within its precinct, he looked at its walls and said:

﴿ فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ﴾

So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

[Sūrah al-Ḥadīd 57:13]

Allāh ﷻ knows that I have not seen anyone better in life than him, despite that which he had from straightened circumstances and the absence of ease and comfort. Rather, he lived in the opposite of that. Yet, despite his incarceration, threats imposed upon him, and the spilling of his blood; in spite of all of this, he was from the best of people in terms of his life. He had the most open chest amongst the people, and he was the strongest amongst them in heart and the

faith and righteous action. For this there are abundant proofs and indications. From them, there is the statement of Allāh, the Majestic and High:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.

[Sūrah an-Naḥl 16:97]

Likewise, the statement of Allāh the Majestic and High:

﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ ﴾

Verily, for the pious, there will be a success (Paradise); Gardens and grape yards; And young full-breasted

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most pleasant of them in his soul. A radiant light was apparent upon his face. When severe fear gripped us, and we had bad thoughts, and the earth was tightened upon us, we would come to him. And we would not see him except that when we looked at him and listened to his speech all of that would leave us, and would turn into pleasantness, strength, certainty, and contentment. Glorified be He who allowed His slaves to witness His Paradise before meeting Him, and has opened for them its doors within the abode of action. Thus, its aroma, sweetness, and bliss came to them until it gave them strength to seek after it and to race toward it." (*Al-Wābil as-Sayyib*, pg. 67)

(mature) maidens of equal age; And a full cup (of wine).

[Sūrah an-Nabā 78:31-34]

Allāh, the Blessed and High, likewise said:

﴿ إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴾

Verily, for the pious are Gardens of delight (Paradise) with their Lord.

[Sūrah al-Qalam 68:34]

Allāh ﷻ also said:

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾

Verily! Those who believe and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.

[Sūrah al-Kahf 18:107]

The verses which bear this meaning are abundant.

From the tremendous means, which are clear within the Book and the Sunnah, is learning beneficial knowledge. For Allāh, the Majestic and High, has made knowledge a means for the elevation of His servants within this life and the Hereafter. Allāh ﷻ has said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allāh will give you (ample) room (from His Mercy). And when you are told to rise up, rise up. Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.

[Sūrah al-Mujādilah 58:11]

Likewise, Allāh ﷻ has said:

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾

Say: "Are those who know equal to those who know not?"

[Sūrah az-Zumar 39:9]

Allāh ﷻ has also said:

﴿ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way?

[Sūrah al-Mulk 67:22]

Allāh ﷻ has also said:

﴿ أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴾

Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

[Sūrah ar-Ra'd 13:19]

Moreover, Allāh, the Majestic and High, has made knowledge such that it is not attained except by utilizing the means by way of which one will arrive at its acquisition and attainment. From that is asking questions in an excellent manner and seeking knowledge and learning in the best way. Allāh, the Exalted and High, said:

﴿ وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ ۚ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

And We sent not (as Our Messengers) before you (O Muḥammad ﷺ) any but men, whom We inspired. So ask of those who know the scripture if you know not.

[Sūrah an-Nahl 16:43]

The Prophet ﷺ said:

إنما العلم بالتعلم، وإنما الحلم بالتحلم

Knowledge is only by way of learning and forbearance is by way of striving to be forbearing.[1]

[1] Reported by at-Tabarāni within *Al-Awsat*. no. 2663. Al-Albāni graded it ḥasan within *Ṣāḥīḥ Al-Jāmi'*, no. 2328.

Allāh, the Majestic and High, has made *taqwa* of Him, along with activity and the abandonment of complacency and indifference, to be a means for the attainment of provisions and goodness. Allāh, the Majestic and High, has said:

﴿ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾ ﴾

And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.

[Sūrah aṭ-Ṭalāq 65:2-3]

Allāh, the Majestic and High, has also said:

﴿ فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ﴾

So walk in the path thereof and eat of His provision.

[Sūrah al-Mulk 67:15]

Moreover, Allāh, the Majestic and High, has made means which contribute to the ease or difficulty of their attainment. Allāh ﷻ has said:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَن
بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ ﴾

As for him who gives (in charity) and keeps his duty to Allāh and fears Him; and believes in the good; We will make smooth for him the path of ease (goodness).

But he who is greedy miser and thinks himself self-sufficient, and belies the good, We will make smooth for him the path for evil.

[Sūrah al-Layl 92:5-10]

He has, likewise, made excellence in placing one's trust in Him and the establishment of His worship and obedience, a reason for Him to be enough for His servant, and the attainment of Allāh's aid for His servant. Allāh, the Majestic and High, has said:

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

Is not Allāh Sufficient for His slave?

[Sūrah az-Zumar 39:36]

Allāh ﷻ has likewise said:

﴿ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾

And whosoever puts his trust in Allāh, then He will suffice him.

[Sūrah aṭ-Ṭalaq 65:3]

Allāh, the Majestic and High, has made excellence—in its two types (i.e., toward Allāh ﷻ by way of worshipping Him in an excellent manner, and excellence toward the creation by way of dealing with them in an excellent manner)—to be a reason for the attainment of His mercy. Allāh, the Majestic and High, has said:

﴿ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

Surely, Allāh's Mercy is (ever) near unto the good doers.

[Sūrah al-'A'rāf 7:56]

Allāh ﷻ has likewise said:

﴿ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾

Is there any reward for good other than good?

[Sūrah ar-Raḥmān 55:60]

Allāh, the Majestic and High, has made praiseworthy endings, goodly results and blessed ends within this life, as well as the Hereafter, to be such that they are tamed by way of patience and *taqwa*. Allāh, the Majestic and High, has said:

﴿ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴾

And the good end (i.e., Paradise) is for the pious.

[Sūrah Ṭāhā 20:132]

Allāh has also said:

﴿ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴾

Verily, he who fears Allāh and is patient, then surely, Allāh makes not the reward of the good-doers to be lost.

[Sūrah Yūsuf 12:90]

He has made supplication a reason for the attainment of goodness and success, by way of a tremendous gift and provision. He, the Majestic and High, does not reject a slave who supplicates to Him, and He does not turn away a believer who consults Him. Allāh, the Exalted and High, has said:

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

And your Lord said: Supplicate Me, I will respond to your (supplication).

[Sūrah Ghāfir 40:60]

Allāh ﷻ has likewise said:

﴿ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴾

Verily! My Lord is indeed the All-Hearer of supplications.

[Sūrah 'Ibrāhīm 14:39]

Allāh, the Majestic and High, has also said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

And when My slaves ask you (O Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me.

[Sūrah al-Baqarah 2:186]

Allāh ﷻ has placed many fruits, abundant goodness, and numerous virtues within the life of this world and the Hereafter, within the affair of seeking forgiveness of Him abundantly. Allāh ﷻ has said:

﴿ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾
وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾ ﴾

"I said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance; and give you increase in wealth and children and bestow on you gardens and bestow on you rivers.'"

[Surah Nūḥ 71:10-12]

Allāh, the Exalted, has likewise made for the attainment of His forgiveness, mercy and success, by way of His pleasure, many reasons that He has combined within His statement:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴾

And verily, I am indeed Forgiving to him who repents, believes, and does righteous good deeds, and then remains constant in doing them, (until his death).

[Sūrah Ṭāhā 20:82]

Allāh, the Majestic and High, has made the companionship of goodly people to have an effect, just as the companionship of evil people has an effect. The believer is called to accompany the best of the people, and to avoid the evil people. Within a *ḥadīth*, the Prophet ﷺ said:

المرء على دين خليله، فلينظر أحدكم من يخالل

A man is upon the religion of his intimate companion. So, each of you should examine he whom he takes as an intimate companion.[1]

Likewise, O slaves of Allāh ﷻ, whoever contemplates upon the verses of the Qur'ān, and the narrations of the Prophet ﷺ, will find that affairs are connected to their reasons. Therefore, it is a must that one utilizes the beneficial means and useful reasons which will bring one near to the attainment of the Pleasure of Allāh ﷻ, and success by way of the goodness in this life as well as the Hereafter. For the people of true happiness are those who utilize the beneficial means and avoid the means which lead to destruction; and in all of this, they depend upon and place their trust in Allāh ﷻ. Trusting in Him, taking refuge with Him, in all of their affairs, whether they are small or large; whether they are minute or tremendous.

I ask Allāh by His beautiful Names to give us all success in enacting the means of goodness and avoid the means of evil and corruption, to give us success to place our trust in Him and our reliance in Him in the most excellent manner, and that he does not entrust us to ourselves for the twinkling of an eye.

I say that which you have heard, and I seek Allāh's forgiveness for myself and for you, as well as the rest of the Muslims, from every sin. So, seek

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[1] Reported by Abū Dāwūd, no. 4833; as well as at-Tīrmidhi, no. 2378; and Aḥmad, no. 8028. Al-Albāni graded it *ḥasan* within *Ṣāḥīḥ al-Jāmi'*, no. 3545.

His forgiveness and He ﷻ will forgive you. Indeed, He is Oft-Forgiving and Merciful.

The Second Sermon

The praise is for Allāh ﷻ, who is tremendous in His kindness, vast and His bounty, generous and kind. I testify that none has the right to be worshipped, in truth, except Allāh ﷻ alone, who has no partners; and I testify that Muḥammad is His servant and Messenger. May the blessings of Allāh and peace be upon him, his family and his Companions, all together.

As to proceed:

Slaves of Allāh, have *taqwa* of Allāh, the Exalted, and know—may Allāh ﷻ protect you—that the happiness of the servant and his success in this life, as well as the Hereafter, is predicated upon two firm principles, and two tremendous foundations upon which happiness revolves and is based upon. They are firstly, trusting in Allāh ﷻ alone; and secondly, utilizing the beneficial means which will bring one near to Allāh.

These two tremendous principles are brought together within many verses and numerous narrations within the Sunnah of the Prophet ﷺ. From them, is the statement of Allāh, the Exalted:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

[Sūrah al-Fātiḥāh 1:5]

Likewise, the statement of Allāh, the Exalted and High:

﴿ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ﴾

So, worship Him and put your trust in Him.

[Sūrah Hūd 11:123]

In the Hadith, the Prophet ﷺ said:

احرص على ما ينفعك واستعن بالله

Be diligent upon that which benefits you and seek the help of Allāh.[1]

The Prophet ﷺ likewise said:

لو أنكم توكلتم على الله حق توكله لرزقكم كما يرزق الطير تغدو خماصا وتروح بطانا

If you were to trust in Allāh as one should place their trust in Him then He would surely provide for you as He provides for the bird; it goes out in the morning with an empty stomach and returns with a full stomach.[2]

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[1] Reported by Muslim, no. 2664

[2] Reported by at-Tīrmidhi, no. 2344 and Ibn Mājah, no. 4164; as well as Aḥmad, no. 205. Al-Albāni graded it ṣāḥīḥ within *Ṣāḥīḥ al-Jāmi'*. no. 5254.

Regarding his statement wherein he said: "...it goes out in the morning with an empty stomach," therein lies an indication towards utilizing means.

Within the other narration, when a questioner asked him regarding his she-camel, should he allow it to roam freely and place his trust in Allāh ﷻ, or should he tie it up and put his trust in Allāh, he ﷺ said:

﴿ اعقلها وتوكل ﴾

Tie it up and put your trust (in Allāh).[1]

Therefore, he directed toward the utilization of the means and not abandoning it. Hence, trusting in Allāh ﷻ and putting one's reliance upon Allāh, and depending upon Allāh alone, by way of this, O slaves of Allāh ﷻ, you will attain happiness, and success will be actualized in this life as well as the Hereafter.

May prayers and peace be upon our Prophet Muḥammad, his family, and his Companions, altogether.

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[1] Reported by at-Tīrmidhi, no. 2517. Al-Albāni graded it ḥasan within *Takhrīj Aḥadīth Mushkilātul-Faqr*, no. 22.